Religious Intelligencer.

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 29, 1836.

Causes of Disease Among the Clergy.

We gave, in the last No. of the Intelligencer, the conclusion of an interesting article from the Literary and Theological Review, written by Charles A. Lee, M. D., of New-York, upon the Diseases of Clergymen. We selected that extract, for the particular benefit of those who are suffering with *bronchitis*, or *chronic laryngitis*, as this writer calls it; and for those also who may detect in themselves the premonitory symptoms of this prevalent disease.

But prevention is easier than cure: and we are persuaded that we cannot fill a column or two of the present No. with any thing of more importance to the Ministry and the Churches, than by extracting liberally from the same article, the opinions of this writer, on the *Causes* of Disease among the Clergy.

One grand cause, though an indirect one, of the frequency of ill health among the clergy, *is the demand for more labor than they can safely perform*. This is a day of excitement, of novelties, of commotions, in all the departments of civil, political, religious life. The public mind is in a state of intoxication, and it demands material to keep it up to the highest possible pitch of exhilaration. There must be no flagging. If one clergyman cannot produce the required result, he loses his popularity; his labors become "flat, stale, and unprofitable;" and he must either give place to another, or call some fiery, flaming "evangelist" to his assistance. Quiet and unobtrusive piety has been exchanged for noisy profession, and the closet turned into the conference room. The spirit of the age has invaded the sanctuary, and Christianity drunk deeply at the troubled fountain. The truth, however, now begins to be acknowledged, that the ministry should, as one body, have resisted these innovations, and high-pressure excitements; they should have stood and contended manfully for the "old paths," which experience had demonstrated to be "paths of safety and peace," and not yielded to that fiery tide which now threatens either to sweep them from their fields of labor, or from the earth itself. But while a vicious public opinion has too frequently laid an unlawful restraint upon the clergy, urging them further in the discharge of their duties than their own judgment or physical ability would warrant; instead of standing upon their "reserved rights," and resisting all unreasonable dictation, come from whatever quarter it may, they have too often yielded a tame subserviency, when their own safety as well as the interests of religion, demanded an uncompromising resistance. Instead of acting as ambassadors of the Most High, and divinely commissioned, they are compelled to become mere "hewers of wood and drawers of water," and humbly ask their deacons, or their sessions, or their vestry, what duties they are expected to perform. But these things ought not so to be. Where, we would ask, are the physical powers which can stand the constant round of engagements, the high anxiety of mind, the wear and tear of unremitted, intense, and exhausting labors, demanded by a protracted meeting, or even by a feverish congregation, who seem to think that the clergyman is to work out their salvation as well as his own. One cause then of ill-health, to which ministers are particularly exposed, is this inordinate mental excitement, which even the ordinary exercise of their profession is sufficiently calculated to produce. The responsibilities resting upon the clergy are indeed weighty and arduous; they are as far above those of any other calling, as the concerns of eternity outweigh those of time: and yet, if properly considered, if viewed in the light of reason, of Scripture and God's Providence, they will not cause that feverish anxiety, or that mental depression, which in some cases, they appear to produce. Man, it is true, requires excitement; but to be healthy it must be moderate; he also requires relaxation and amusement, the nature and degree of which must be governed by circumstances. By amusement, we do not mean, what is often called such, but is any thing else rather; but that unbending of the mind, that relaxation of pursuit, that change of employment, which not only gives a breathing time, but causes a gentle exhilaration of spirits. May [illegible]

being, and he must find time for the exercise of the charities of social and domestic life; he is a hospitable being, and, if a bishop, must be "given to hospitality," "not to wine," which, in Paul's philosophy, are not synonymous.

A frequent cause of disease among ministers, is preaching in small and ill-ventilated rooms, such as basements, session-houses, &c. The importance of pure air to the healthy discharge of the vital functions, is universally known, yet churches and places of public assemblage, are often constructed, as if men were amphibious, and a pure atmosphere of no consequence whatever. The consequence is, that the elasticity of the air is lost, and speaking becomes excessively laborious; and what renders the evil still greater, is that the power of exertion is lessened by the want of the stimulus of the oxygen, at the very time when the greatest strength is required. In this manner the organs of voice are often impaired, and the chronic laryngitis supervenes, terminating in ulceration, emaciation and death.

Clergymen are also particularly apt to suffer from exposure to cold and damp air, while in a state of perspiration. This is peculiarly the case in times of great excitement, when the powers of the body and mind are taxed to their greatest extent. The consequence is a derangement of the capillary circulation—the blood is thrown upon the internal organs, and acute or chronic disease in some form is the certain result. The constitution may be so gradually undermined by repeated exposure, that the particular exciting cause is not very obvious, and may be mistaken.

Intense study and severe mental exertion, are often causes of disease among clergymen. There is such an intimate, though to us mysterious connection between the mind and body, that they mutually act and react on each other, and the former cannot be wound up to a high pitch of excitement, without the latter suffering a corresponding depression. It should be remembered that a corporeal organ, the brain, is the seat of the mind, and the medium through which it maintains an intercourse with the surrounding world. The mind is accordingly affected by causes which affect the brain. Though the absurd theories, and the indiscreet zeal of phrenologists, may have thrown discredit on this department of mental philosophy, yet there are numerous phenomena connected with the moral and intellectual faculties of man, both in a state of health and disease, which prove this reciprocal influence. Thus, we see grief and anxiety destroy appetite, and intense mental application makes us insensible to the want of food; and on the other hand, a disordered state of the digestive organs, impairs the mental powers, and occasions that dread of evil and those gloomy forebodings which are termed hypochondria, from the situation of the organs, whose derangement occasions the disease. We arrive then, in the language of Plutarch, to this conclusion. "Should the body sue the mind before a court of Judicature for damages, it would be found that the mind would prove to have been a ruinous tenant to its landlord." And most especially would this hold true in relation to the large body of our country clergymen, who in addition to the ordinary wear and tear of mental exertion, have superadded the care and anxiety for the support and education of a dependent family, with an inadequate and stinted salary, often doled out with the most miserly parsimony.

Another frequent cause of ill health, especially among the clergy of our large cities, is the want of appropriate exercise. It is a matter of surprise, how many contrive to live as long as they do, when we reflect that all their corporeal exercise consists in a walk of a mile or two, daily; or occasionally, a ride of a few miles into the country.

Were the body not debilitated by inaction, the system would better resist the influence of those other causes which tend to undermine and destroy the health. If the demand for ministerial labor be unusually great, that demand cannot be met, except by those whose bodies are strengthened by a course of systematic exercise: and were such a course of invigorating the system pursued, conjoined with suitable regimen, there are, probably, few who would not find themselves able to discharge, with ease and safety, all the duti s rationally required of them. Many have gained the reputation of having worn themselves out by hard labor, when a more righteous verdict would have been, *felo de se*, by bodily indolence and self-indulgence. Late rising, high living, inactive habits, and much speaking, have brought on the *bronchitis*, and then the victim of his own habits is regarded as a martyr in the cause of religion. There is a fatal delusion prevalent, on this subject, all over the country. It is, some how or other, considered undignified for a minister to take such exercise as requires much self-exertion, or which may perchance induce fatigue. We have known distinguished divines who have regained their health by a pedestrian tour among the Alpine hills of Switzerland, or the highlands of Scotland, but who, in this country, would think it degrading to take a moderate journey on foot. It must not be supposed that arduous labors are the sole cause of clerical disease: in many cases they have had little, if any agency; and where they have appeared to break down the constitution, other causes, quite as efficient, have been at the same time in operation; not the least important of which, is the one under consideration. It is generally agreed, by medical writers and practical physicians, that from three to four hours active exercise, in the open air, daily, is necessary for the preservation of health. This has been the practice of the most distinguished literary men who have ever lived, and who have borne testimony to the fact, that, with this amount of exercise, they could accomplish more, by one hour's study, than they could in three with but one hour's exercise. Our most celebrated scholars, it is well known, study far fewer hours than many plodding geniuses, who, though they sit over their books sixteen hours out of the twenty-four, yet never rise above mediocrity. There must be a great change, in this respect, in the habits of the clergy, if they do not wish to become useless in the world, or to find premature graves. Pliny, justly calls those cripples, who, neglecting bodily discipline, cultivate only the powers of the mind. If those who do thus, knew how they were shackling and fettering the immortal intellect, they would rouse from their lethargy, and proportion the bodily to the mental exercise. We would say to the clergy, in the language of one of their own profession, "beware how you neglect the corporeal frame work, with which all your intellectual operations are so closely connected. Let this frame work moulder by sloth, or be shaken by excess, or be crushed by overstrained exertion, and you are lost to the cause, to which you might, otherwise, have been long and usefully devoted. If you do not go down to an early grave, you will be dead men while you seem to live. Oh, how many departed ones have been lamented, as martyrs to excessive application, who have died "as the fool dieth," the miserable victims o. indolence and luxury.

The evils arising from the deficient exercise, both to the mind and body, are unfortunately too well known. The circulation becomes languid, especially in the extreme vessels; the appetite and digestion weak; the muscles soft and flabby; the respiration heavy and imperfect, and the blood so ill-conditioned, that it furnishes an inadequate stimulus for healthy and vigorous action. The intellectual operations are conducted in a feeble and unsatisfactory manner, and cannot be long sustained.

It has been well observed, that when thought shall need no brain, and nearly four hundred organs of motion shall cease to constitute the principal portion of the human body, then the student may dispense with muscular

exercise; but, until then, he must observe those laws which the Creator has established for his guidance, and seek his happiness, not in denying their existence, but in yielding them willing and cheerful obedience.

Another frequent cause of ill health, among clergymen, is improper regimen. By this term, we mean only errors in diet and drinks, though it is often applied to other subjects. There is no class, perhaps, which suffers as much from disorders of the digestive organs, as the clergy; and none are more noted for a neglect, or violation of those rules on which the preservation of health depends. There has been so much quackery displayed by itinerant and ephemeral publications on this subject, that it is not strange that many should have been disgusted, and, for fear of incurring the charge of ultraism, have gone to the opposite extreme, and conformed, literally, to St. Paul's injunction, to "eat whatever was set before them, asking no questions," &c. Intemperate drinking has been hunted and scouted from good society, as a low, vulgar, and fatal practice; while intemperate eating, which is hardly less injurious to health, maintains its ground, and meets but little opposition. One grand error of clergymen, in relation to diet, is the too free use of animal food. Many have it upon their tables three times a day, and make it the principal article of their meals. We do not object to animal food, in moderation, nor on the supposition that it is not as easily digested as vegetables. We admit that it is more easily assimilated and converted to the purposes of nutrition; but we believe that, when used in excess, it furnishes to the literary, and those of sedentary habits, fluids of a too stimulating character It renders the blood thick, sizy, and strongly predisposed to inflammatory diseases, in those of sedentary pursuits; while the laboring class suffers comparatively but little, from a similar diet.

We are fully aware of the unsettled state of professional opinion upon the subject of diet, (and this difference of opinion, we hold to be one of the principal causes of public scepticism, in relation to the efficacy of the medical art,) but we believe that it is now fully proved, by actual experiment, that, if a person, who has previously been habituated to both animal and vegetable diet, be restricted exclusively to one or the other, he will fall off and either become scorbutic, as in case of sailors confined to animal food, or weak and emaciated, like most of those who, unfortunately, have made trial of the Graham system; and yet, facts abundantly show, that he is capable of subsisting upon either the one or the other, if trained to it from early childhood. The experiments made by Dr. Stoch, of Vienna, on this subject, are very conclusive. His object was to discove the relative effect of various simple substances, when used exclusively as articles of food, for a long space of time. In all such cases, he found that the system was reduced to a state of extreme debility, and that there was not a single aliment, capable, of itself, of sustaining the vigor of the body for any considerable period. By this kind of regimen, Dr Stoch ruined his own health, so as to induce premature death.

No well educated physician will deny that numerous diseases arise from an improper management of diet, and that a judicious regulation of it is all-important, in order to their cure: and while we hold *quantity* to be of more importance than *quality* in diet, still we think there may be error in the opposite extreme, and he who eats

"ab ovo usque ad mala,"

has, in our estimation, ate something more than words: for we are gravely told, that eat what we may, it is only "animal matter, vegetable matter, and condiment." The maxim of Horace, [Ovid] "medio tutissimas ibis," is here true philosophy. Neither would we, with some, proscribe all condiments; for we hold, with Dr. Paris, that the gratification which attends a favorable meal, is in itself a specific stimulus to the organs of digestion, especially in weak and debilitated habits. Those, however, of the aromatic class, especially the foreign species, must be used in great moderation; for, though their use may be attended with temporary benefit, yet it is often at the expense of permanent mischief: while the appetite is stimulated, the tone of the stomach is destroyed.

Nevertheless, it is a popular error, and one from which, unfortunately, clergymen are by no means exempt, that debility, and a feeling of exhaustion and lassitude, call for stimulants, and a more generous diet: when the fact is, that these are often merely symptoms of irritation, or inflammation of some organ, for the most part, of the stomach, and require for their relief a course of mild vegetable food, with entire abstinence from stimulants. A spare and simple diet, properly persevered in, is a sovereign remedy for many of those cases which are supposed to require a directly contrary regimen. This remark will more particularly apply to those who have been accustomed to full living, and whose digestive powers have been weakened by food of a highly stimulating character.

It has been argued by some, that, because God has given to the human system the power of withstanding, for years perhaps, inordinate indulgence, therefore an attention to dietetic rules is of little consequence. But, let no one deceive himself by such a belief; for every instance of intemperance in eating, as well as drinking, the constitution must, sooner or later, pay the full penalty. Present health furnishes no good reason for neglecting those precautionary means, which reason, philosophy, and experience prescribe as adapted to the preservation of health; and one of the most important of these, is *temperance in eating*.

Another not uncommon cause of ministerial ill health, is *tampering with medicine*, where it is not indicated. It is to be regretted that men of intelligence on subjects in general, should often be so ignorant in relation to the science of life, and the means of preserving health. Quackery on all subjects, is the order of the day; and in the present degraded condition of the medical profession, it is hardly a matter of wonder, that the boastful promises of the mountebank, the seventh son, and the natural bonesetter, should make a more favorable impression on the public mind, than the quiet and unobtrusive pretensions of the man of real merit. But how sickening is it to see clergymen, and there are such, act as agents for the sale, or distribution of Hygiene Pills, and other nostrums,—articles, which we verily believe, have destroyed more lives, within the last ten years, than the sword, pestilence, and famine united. One half the quack medicines in use, owe their reputation almost entirely to certificates of clergymen. There is no error more common than for ministers, as well as others, to imagine themselves *bilious*, especially if they are dyspeptic and hypochondriacal. Oh the bile, the wicked bile! how much has it to answer for! The first thing, in such a case, is to swallow down a quantity of bilious pills; or, perchance, a dose of calomel or blue pill may suffice; when in nine cases out of ten, the bile has no more to do with the symptoms than the tape-worm. The truth is, the man has overloaded his stomach—has taxed his digestive powers too highly; and instead of practising abstinence, which is the true panacea, makes himself bilious by cathartic medicine.

It is to be feared, moreover, that clergymen do not make themselves sufficiently acquainted with the laws of physiology. It appears to us that this ought to be included in a course of theological education, and, indeed, of every system, designed to embrace the most important branches of human knowledge; and until this is the case, we must expect to witness a constant violation of the laws of life, and the numerous evils, consequent thereon. It is very evident, that what is called *experience*, on this subject, is a fallacious guide; for every man, let his habits of life be what they may, appeals to this as the *ultima ratio*, when he is, perhaps, at the very

time, a victim of disease, induced by a transgression of the laws of the organism. A large proportion of human suffering arises from this ignorance of our own structure. and the relation of the different parts of the system to each other, and to external objects. Every medical man knows and laments the extreme ignorance so generally prevalent in regard to the simplest functions of the animal system; and hence, is often deprived of that cheerful and judicious co-operation on the part of the patient and his friends, which is essential to a restoration to health.

But we need not multiply cases: our object is attained if we can but impress upon the clergy the absolute necessity of acquainting themselves with the laws and principles of physiology, in order to the preservation of their health. Let them diligently trace the connection between broken health, and the habits of life, and remember. that though an infringement of its laws is often slow in manifesting its effects. and becomes serious chiefly by frequency of repetition, yet that it must sooner or later terminate in ruinous consequences.

Thoughts in Autumn.

The leaves from the trees
  Are all dropping away,
Like the friends of my youth,
  That are gone to decay.
Vain world that I dwell in,
  My spirit is free
From thy spells that once flung
  Their enchantment o'er me.

We dream away life
  From the mind's very birth,
And worship, as idols,
  The nothings of earth;
'Till time wings the knell
  Of our youth's dying years,
And thought, like the sear life
  Of Autumn, appears.

Reflection comes late,
  But it tarries full long,
When Life's banquet is stript
  Of its garland and song:
Yet wisely doth God
  In his mercy decree,
That our feelings should change
  Like the leaves of the tree.

As the worm, that will turn
  To a butterfly gay,
Spins its own snowy shroud;
  So we creatures of clay
May weave such a garment
  Of light, for the tomb,
As will lay up the soul
  'Gainst a season of bloom.

The leaves from the trees
  Are all dropping away,
Like the friends of my youth,
  That are gone to decay:
But hope points to me,
  As to nature, a spring,
When my spirit shall rise
  Like the bird on the wing.

The Important Question.

"For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

This is, indeed, one of the most grave, and at the same time one of the most interesting questions that was ever proposed. Well and truly has an eloquent divine designated this question, by way of eminence, the important question. The question relates, not to profit and loss, in any ordinary and trivial concerns, but will not and cannot materially affect us, which ever way the scale may happen to turn; the inquiry regards the loss or the gain, the perdition or the salvation, of a man's own soul. And can any thing in the universe of God be of equal importance to man with his own soul? Nor is this question of partial interest. It is not addressed, particularly, or exclusively to any given number of our species; it concerns each and all, learned and unlettered, male and female; for as every human being has a soul, it must either be saved or lost.

Surely if the *sons of ambition* but seriously reflect on this question they would find themselves powerfully arrested in their pursuits of this world's honor; and if the *giddy and the gay* would but allow themselves to ponder on this great question, they would find themselves checked in their eager attempts after this world's pleasure: and if the *man of business*, who has set his heart on the acquisition of substance and wealth, or could the *miser*, whose name is by interpretation miserable, but allow himself to consider this question, they would pause and ask themselves, Am I then, after all, making a good bargain? *"For what is a man profitted if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"*

Let us suppose a case. Here is a man that has gained all the honors of the world that he can enjoy—the honor of titles, the honor of victory, the honor of conquest. He has moreover, the honor of empire, or of scepter, of a throne, and of a crown; this is the golden termination—he can go no higher; he has wealth sufficiently ample to support his imperial dignity—wealth in abundance; he has in addition to this, a most vigorous constitution—he has all pleasure at his command, and he lives according to the sight of his eyes day by day,—he as all this at the expense of religion and the loss of his soul—and where is the profit? He has had the honors that are empty and transitory—a feeble taper that death will soon put out with his extinguisher, and he has had them at the expense of honor that cometh from God. He has had sensual pleasure, as much of it as he can enjoy; but then it degrades, it leaves behind it the sting, and the poison, and the pain; and he has had this at the expense of the pure, satisfying, and permanent pleasure which religion inspires, and which spring from the well of life. *Where is the profit?* He has had the world's wealth at the expense of true riches—the riches of wisdom, of holiness, of reconciliation and joy—the riches that a man is to carry with him beyond this world—the riches of which the rude hand of death cannot rob a man—the riches that are to circulate and pass current in eternity—these he has lost!

There lived a man that was clothed splendidly and fared sumptuously; but then he lived to enjoy himself. He died and was buried and in hell he lifted up his eyes; he gained the world and lost his soul. He had increased his goods and filled his barns with store, till the poor wretch cried out, "What shall I do?" "Do!" "What shall I do? Oh; if the man were here, I should tell him what to do. Give to support the cause of God—visit the fatherless and widow in their affliction. "Do!" Clothe the naked, feed the hungry. Do good, support the cause of God. But no; not he! He will do some thing, however; what does he do? Why he pulls down his barns—he builds greater, and there he bestows his goods; and then he says to his soul, "Soul, take thine ease, eat, drink, and be merry; thou hast much good laid up"—Where? In heaven? Was his heart and treasure there? No, no!—His goods were laid up in the barns he had built. Was ever folly so egregious as this! God called him a "fool." and he shall not be miscalled by me. "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" The man gained the world, but he lost his soul! "So

is he that layeth up treasure for himself, and is not rich towards God." *Where was the profit?*

Private Devotion.

Matt. vi. 6. When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret will reward thee openly.

To enter on the duties of our calling in the fear of God, and to do all with a view to his glory, is the sweet way to obtain the blessing of Heaven.

Temporal affairs are best expedited when they are made the subjects of secret prayer. Generally speaking, he who prays fervently in his closet, will speed well in his shop, at the plough, or in whatsoever he may turn his hand unto. "Them that honor me (saith the Lord,) I will honor; and they that despise me shall be lightly esteemed." All the worthies who are mentioned in scripture as men of private prayer, prospered in the world. God blessed to them their blessings, and eventually made their cup of mercies to overflow. And at the last great day, when God shall judge the secrets of men by Jesus Christ, and shall openly reward them hat have prayed to Him secretly, it will be manifest to assembled worlds, that no families have been so prospered, protected and blessed, as those who have been most diligent in maintaining secret communion with him.

As to spiritual things, it is most certain that private devotion prepares the heart, and fits the soul, so to speak, for the public duties of religion He who willingly neglects one has seldom much enjoyment in the other. But he who in secret waits upon God sincerely, will, in the public means, frequently find his spiritual strength renewed, his languishing graces revived, his intercourse with heaven more pure, his hopes more elevated, and his enjoyments more spiritual. Want of private prayer may be one great reason why many are so heavy and dull, so formal and careless, so unfruitful and lifeless, under the means of grace. Oh, that Christians would seriously lay this to heart! He would have his soul athirst for God, and long to see His goings in the sanctuary, who would have public ordinances lovely and delightful to his soul, his drooping spirits refreshed, his weak faith strengthened, his corruptions subdued, and his affections set on heavenly things, (Col. iii 2,) should be frequent and fervent in secret prayer.

How strong is grace—how victorious over sin—how dead to the world—how dead to Christ—how fit to live—how prepared to die—might many a Christian have been, had he more diligently, seriously, and conscientiously discharged the duties of the closet!"

Be earth, with all her scenes withdrawn;
Let noise and vanity be gone:
In secret silence of the mind,
In pray'r, and there my God I find.

I do not believe spiritual prayer can ever be unavailing, though they may not be answered instantaneously. I may pray for my own growth in grace, and not feel its sensible increase. If we water our flowers, we do not *see them grow*, but in time we perceive *they are grown.*

Pearls are not gotten, but from the bottom of the water; and gold is digged, not from the surface, but from the deep entrails of the earth. So the joy of God is not to be found, but in the inward recesses of a broken and contrite spirit.

Though a gracious soul may not always enjoy sensible communion with God in the ordinances; yet it has always this good sign, that it cannot be easy without it.

The little river that runs slow and creeps by the banks, and begs leave of ever turf to let it pass, is drawn into a little hollowness, and spends itself in smaller portions, and dies with devotion; but when it runs with vigorousness and a full stream and breaks down, every obstacle, making it even as its own brow, it stays not to creep into little holes, but runs into the sea through full and useful channels. So is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwells at the foot of the throne where, mercy sits, and thence sends holy showers of refreshment.

I Wish I had Prayed more.

Extract from a sermon, preached at Olney, June 28th, 1814, at the funeral of the Rev. J. Sutcliff.

In the course of his sermon, the preacher (the Rev. A. Fuller) remarks, "One of the sentences uttered by your deceased pastor, when drawing near his end, was, '*I wish I had prayed more!*' This was one of those mighty sayings which are not unfrequently uttered in view of the solemn realities of eternity. This wish has often recurred to me since his departure, as equally applicable to myself; and with it the resolution of that holy man, President Edwards, 'so to live as he would wish he had when he came to die.' In reviewing my own life, *I wish I had prayed more than I have for the success of the Gospel.* I have seen enough to furnish me with matter of thankfulness; but, had I prayed more, I might have seen more.

"I wish I had prayed more than I have for the salvation of those about me, and who are given me in charge. When the father of the lunatic doubted whether Jesus could do any thing for him, he was told in answer, that, if he could believe, all things were possible. On hearing this, he burst into tears, saying, 'Lord, I believe: help thou mine unbelief.' He seems to have understood our Lord as suggesting that, if the child was not healed, it would not be owing to any want of power in him, but to his own unbelief. This might well cause him to weep and exclaim as he did. The thought of his unbelief causing the death of his child, was distressing. The same thought has occurred to me, as applicable to the neglect of the prayer of faith. Have I not, by this guilty negligence, been accessary to the destruction of some that are dear to me? And were I equally concerned for the souls of my connections, as he was for the life of his child, should I not weep with him?

"I wish I had prayed more than I have *for my own soul.* I might then have enjoyed much more communion with God. The Gospel affords the same ground for spiritual enjoyment as it did to the first Christians.

"I wish I had prayed more than I have *in all my undertakings.* I might then have had my steps more directed to God, and attended with fewer deviations from his will. There is no intercourse with God without prayer. It is thus that we 'walk with God,' and 'have our conversation in heaven.'"—*S. S. Jour.*

A Word to the Unbeliever.

I cannot believe that a mind like yours, can walk abroad over this beautiful world beneath its glorious canopy of light, and not feel, and sometimes tremble at those evidences of Almighty being and agency, that flame from the sun, sparkle in the stars, echo in the thunder, breathe in the winds, murmur in the waters, exhale from the flowers, and warble from the groves. And I am sure that sometimes in your hours of depression and sorrow, your desolate spirit sighs for brighter hopes and surer foundations than any on which you can now repose. You are beginning to take the downward path of life; the hey-day of youth and enterprise is past; you have

tasted about all this world has to give; death has again and again invaded your domestic circle, and every year as it approaches, one star after another will fade and drop from your sky.

To the Christian, surrounded by the sharers of his hopes, these loved and parting lights of life glide away to wait his arrival in a purer sphere; to you they are sinking in blackness of darkness forever. And as each year your passage to the tomb becomes more desolate and dim, no glimmer of hope arises to cheer, but all around is darkness, silence, and interminable gloom.

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It cannot be that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our heart are forever wandering about unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars hold their "festival around the midnight throne" are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that brighter forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in alpine torrents upon our hearts? We are born to a higher destiny than that of earth; there is a realm where the rainbow never fades; where the stars will be spread out before us like the islands that slumber on the ocean; and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.

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Dr. Lathrop in one of his sermons says, "if it were true that there is no God, what evidence can the Atheist have that he shall not exist and be miserable after death? How came he to exist at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state, as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated, than run the hazard of a future existence, what hinders but he may be unhappy forever? The man, then, is a fool, who wishes there were no God, hoping thus to be secure from future misery, for admitting there were no God, still he may exist hereafter as well as here; if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

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A pious minister of respectable talents, now in the Methodist connection, was formerly a preacher among Universalists. The incident which led him seriously to examine the grounds of that doctrine is striking and singular. He was amusing his little son, by telling him the story of the "Children in the wood." The boy asked, "what became of the little innocent children?" "They went to heaven," said the father. "What became of the wicked old uncle?" "He went to heaven, too." "Won't he kill them again, father?" said the boy.

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What should you say of a man who should throw away his compass because he could not tell why it pointed north? or reject an accurate chart, because it did not delineate coasts with which it had no concern? What would you say of a man, who should reject all the best astronomical treatises because they do not describe the inhabitants of the moon, and of the planets? And what would you say of a man who, when sick of a mortal disease, should refuse an infallible remedy, because the physician would not first tell by what secret laws the remedy would take effect? Now, this is precisely the case with those who neglect the Bible because it does not reveal the secret things which belong to God.

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The nurse of Infidelity, says Mr. Cecil, is Sensuality. Youth are sensual. The Bible stands in the way. It prohibits the indulgence of 'the lust of the flesh, the lust of the eye, and the pride of life.' But the young mind loves these things, and therefore it hates the Bible, which prohibits them.

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There is a star no gloom can shroud—
A hope no woe can sever—
A ray that through the darkest cloud
Shines smilingly forever.

When nature spreads the shades of night,
With scarce one hope of morrow,
That star shall shed serenest light,
To gild the tear of sorrow.

When melancholy's silent gloom
Enshrouds the earth in sadness,
That ray will issue from the tomb
To fill the heart with gladness.

Then, humble Christian, fearless go,
Though darkest woes assail thee;
Though dangers press and troubles flow,
This hope shall never fail thee.

What I like to see.

Mr Editor,—I frequently hear people tell what they like to see; if you will give me room for it, I will tell your readers a few things which I like to see.

I like to see at the close of a prayer, or beginning of a sermon, in public worship, a few individuals crowd thro' the congregation with as much bustle as possible, and leave the house. It shows that they understand their rights in this free country, and that they have a spirit to despise the tyranny of good manners.

I like to see people go to sleep during divine service. It shows that their consciences are at ease, and that they are not jealous lest the minister should teach unsound doctrine.

I like to see the owners of pews keep their doors carefully closed when strangers—especially if old men are looking for seats in the house of God. It shows that they are much wiser than the ancients, Jews or Pagans, who always rose up to a stranger, and did reverence to grey hairs.

I like to see young ladies, in time of worship, whispering and tittering quite cheerfully. It shows the *excellence* of their education, and their nice sense of propriety.

I like to see professors of religion going, on Sunday, from church to the Post Office after letters and papers, with which to pass away the evening, instead of being again at church. It shows a careful attention to their business.

I like to see professors of religion visiting the Theater and Circus, especially on Sunday nights. It appears so liberal, and is calculated to prove so fully their conscientious regard to duty. I like this especially, because to gaze at the buffoonery of the Circus, and the mimickry and low tricks of modern farces is so much more *rational* than reading the Bible, or serious books.

I like to see people come to church after the services have begun, and then pass through several aisles looking for seats; and when they find one, thank somebody for it quite loud. It looks so polite, and excites public attention.

I like to see people stand at the door of the church on Sunday mornings, talking politics, &c., till after worship commences, and then push in in a crowd. It appears so reverent, and adds so much to the solemnity of worship

Yours, &c. Looker-on.

"I DON'T SEE WHY."

I know a little girl who has a very pleasant home, and the very kindest of parents, and who is yet often discontented and unhappy. She pouts her lips, and throws her arms about, and sulks, and stamps with her feet, and makes a strange noise in her throat, between a growl and a cry. It is not because she had not enough to eat of good, wholesome food; nor because she has not time to play and play-things in abundance, and brothers to play with her. She is not blind, nor lame, nor deformed in any way; but has health and strength, and every thing which any little girl could wish to make her happy in this world, except a good heart.

What was it that made her fretful? Why, she had a kind mother, who told her what she must do, and what she must not. I will tell you what I heard:—

"Caroline, you must not take my scissors, my dear."

"Why, mother, I have no scissors to cut off my thread," said Caroline, pettishly.

"Well, my dear, I will give you a pair; but you must not take mine."

"*I am sure I don't see why*, it's only just to cut off my thread"

The scissors were of the finest kind, and highly polished; and Caroline's mother knew that it would soil them if she should handle them with her moist hands; and that, if she had them once, she would want them again. Caroline's business was to obey cheerfully, whether she saw the reason why, or not.

"Caroline, my dear, you must not climb upon the chair to reach your work. You must ask some one to get it for you."

"*I am sure I don't see why.* It is less trouble to get it myself, than to ask somebody for it."

"Very well, my child, you shall do it in your own way, and see."

That very afternoon Caroline mounted a chair to get her work. She reached too far, and over went the chair, and Caroline with it. Her work was scattered over the floor—the needle-book in one direction, and the thimble in another, and the spools in another; and, what was worse than all, her head struck the edge of the door, and a large gash was cut in her forehead. She cried sadly, and did not get over her hurt for weeks. Was it less trouble to get it herself?

If she had trusted her mother, she would have saved herself all this pain; but, for the sake of knowing *the reason why* she should not get upon the chair, she cost herself a severe wound, and a great deal of shame and sorrow.

It is a good rule, through life, to do what God requires us to do, whether we see why or not. One of the things he requires us to do is, to *obey our parents*. Eph. vi. 1 Col. iii. 20.—*Youth's Friend.*

Mr. Howe, once conversing with a nobleman who swore profanely in his conversation, expressed great satisfaction in the thought that there is a God who governs the world, who will finally make retribution to all according to their works, and who, my lord, added he, 'will make a difference between him that sweareth and him that feareth an oath.' His Lordship immediately answered, 'I thank you, sir, for your freedom. I take your meaning, and shall endeavor to make a good use of it.' Mr. Howe replied, I have reason to thank your Lordship, for the most difficult part of the discourse, which was the application.'

RAMSHORN'S TABLE OF LATIN CORRELATIVES.

Prepared for the Intelligencer.

The name *correlatives* is given to certain pronouns, pronominal adjectives, and pronominal adverbs, which have a reciprocal relation to each other and a correspondence in their forms and significations.

I. Demonstratives.	II. Interrogatives.	III. Relatives.	IV. Indefinites.	V. Universals.
1. *is*, he; also *hic*, *iste* and *ille*, *ille* and *iste*, this, that,	*quis?* *qui?* who?	*qui*, who,	*aliquis*, some one,	*quisque* and *quisquis*, whosoever.
2. *tantus*, so great,	*quantus?* how great?	*quantus*, as great,	*aliquantus*, of some size,	*quantuscunque* and *quantuscunque*, however great soever.
?. *tot*, *totus*, so many,	*quot?* *quotus?* how many?	*quot*, *quotus*, as many,	*aliquot*, some,	*quotcunque* and *quot quot*, how many soever.
4. *talis*, such,	*qualis?* of what sort?	*qualis*, of what sort,	——— ———	*qualiscunque*, and *qualisqualis*, of what kind soever.
5. *toties*, so often,	*quoties?* how often?	*quoties*, as often,	*aliquoties*, sometimes,	*quotiescunque*, how often soever,
6. *tam*, so,	*quam?* how!	*quam*, as,	*aliquam*, in some degree,	*quamquam*, although.
7. *ita*, *sic*, so,	*ut?* how?	*ut*, *uti*, *quemadmodum*, as,	*aliquomodo*, in some manner,	*utcunque*, *uti*, *quemadmodumcunque*, in what way soever.
8. *tum*, *tunc*, then, also *nunc*, *nunc*, now; *dum*, during this time,	*quando?* when?	*quum*, when,	*aliquando*, sometimes,	*quandocunque*, and *quandocunque*, whenever.
9. *ibi*, there; also *hic*, *istic*, *illic*,	*ubi?* where?	*ubi*, where,	*alicubi*, somewhere,	*ubicunque*, *ubivis*, wheresoever.
10. *eo*, thither; also *huc*, *istuc*, *illuc*,	*quo?* whither?	*quo*, whither,	*aliquo*, somewhither,	*quocunque* and *quovis*, whithersoever.
11. *ea*, this way; also *hac*, *istac*, *illac*,	*qua?* which way?	*qua*, which way,	*aliqua*, someway,	*quacunque*, and *quovis*, what way soever.
12. *inde*, thence; also *hinc*, *istinc*, *illinc*,	*unde?* whence?	*unde*, whence,	*alicunde*, from some place,	*undecunque*, and *undevis*, whencesoever.

REMARKS.

This whole collection of words are demonstratives, in the general sense, inasmuch as they do not name any person, thing, quantity, quality, time or place, but only *demonstrate* or point to it. They are in fact impersonal and unreal, being permanently attached to no person, thing, quantity, quality, etc. but completely abstract or vacillating.

The 1st column are demonstratives in the strict sense, and of different formations.

The characteristic of the earliest formation, or of the original demonstrative, seems to have consisted in an initial *t*, which is seen in the compounds *istic* and *istic*, and more clearly in the derivatives *tantus*, *tot*, *talis*, *totus*, and *tam*. This *t*, which by softening becomes *d*, (comp. Lat. *dum*,) by aspiration, *th* and *h*, (comp. Lat. *hic* and its deriv.) by assibilation *z* and *s*, (comp. Lat. *sic*,) seems to have a natural appropriateness to designate the demonstrative, and is found abundantly in most languages of the Indo-European class; as Sansc. *tat*, it, *tavarus*, one of two; Lithuan, *tas*, that, *tokelys*, so great, *toks*, such, *taip*, so; Sclav. *t'*, that, *takii*, such, *tako*, so, *tamo*, thither; Gr. τό, τοῦτο, τόσος, τοῖος, τῶς, τότε, τοῦ; Goth. *thata*, that, *than*, then, *thar*, there. *thaihro*, thence; Old Germ. *der*, *diu*, *daz*, that, *dan*, then, *dar*, there, *dach*, thither, *dannan*, thence; Heb. *ze*, this, also *hi*, *hu*, he, she.

There are two remaining forms, viz. *ille* and *illic*, (whence *illic*, *illuc*, *illinc*,) connected probably with Heb. *al*, the, and *el*, these; and *num* and *nunc*, with a demonstrative *n*, comp. Chald. *hen*, that.

The 2d column are interrogatives, which uniformly begin with *qu* (=*kw*,) except *ut*, *ubi*, and *unde*, which are probably formed by apheresis from *quut*, *quubi*, and *quunde*.

The initial *k*, the characteristic or root of the original interrogative, is thought to be naturally adapted to express the interrogation, and is found abundantly in most languages of the Indo-European class; as Sansc. *kas*, who? *kataras*, who of two? *katama*, who of many? Lithuan. *kas*, who? *kokelys*, how great? *koks*, of what sort? *kaips*, how? Sclav. *kto*, who? *kolik*, how great? *kakii*, of what sort? *kako*, how? *kamo*, whitherward? Gr. (Ion.) κότερος, κόσος, κοῖος, κῶς, κότε, κου; Goth. *hras*? who? *hwathar*? whether? *hwelauds*? how great? *hwelicks*? of what sort? *hwaiwa*? how? *hwan*? when? *hwa*? where? *hwad*, whither? *hwathro*, whence? Old Germ *huer*? who? *huedar*? whether? *hwelicher*, of what sort? *huanne*? when? *huar*? where? Celt. *ko*, who?

The 3d column are relatives, and accord throughout almost exactly with the interrogatives. The difference was probably marked by a different intonation, as in English.

The 4th column are indefinites which are formed from the interrogatives by prefixing *ali*, (a fragment of the adjective alius) as *quis*, who? *aliquis*, some one.

The 5th column are universals, the thing being conceived of in the most general way. This modification of the meaning is effected in two ways; (1.) by affixing *cunque*, at any time, from *quisque*, any one, (comp. *quum*, when, from *qui*, who,) to the relative forms. as *qui*, who, *quicunque*, who at any time, i. e. whosoever, (2.) by doubling the interrogative form, as *quis*, who, *quisquis*, who? who? i. e. whosoever.

The first series, or the leading forms, are pronouns. They denote persons or things. They may be thus distinguished. *Is*, he, is the pronoun of the third person. *Hic*, and its derivatives, refer the place of the speaker. *Iste* and *istic*, and their derivatives, to the place of the person addressed. *Ille* and *illic*, and their derivatives, refer to the place of the person or thing spoken of.

The 2d series are adjective of concrete quantity. Their formation is regular.

The 3d series are adjectives of number or discrete quantity. Their formation is regular. The forms *totus*, *quotus*, differ only in being declinable.

The 4th series are adjectives of quality. They have one regular formation; as *talis*, such, (comp. Gr. τηλίκος, Anglo-Sax. *thelikes*;) *qualis*, of what sort? (comp. Gr. ποηλίκος, Goth. *hvelikes*? whence Eng *which*?) They are evidently formed from the demonstrative or relative, by adding the ancient form of the Eng. word *like*.

The 5th series are adverbs of number, formed regularly from the corresponding adjectives; as *toties*, so many times, from *tot*, so many.

The 6th series are adverbs of degree and intensity. They are strictly the accus. fem. of the corresponding pronouns; as *tam*, so, (comp. Gr. τήν;) *quam*? in what degree?

The 7th series are adjectives of quality or manner. There are two formations; (1.) the accus. sing. neut, as *ita*, so, for *id*; *ut*, *uti*, as, for *quod*, Gr. ὅτι, (2) *quomodo*! in what manner? i. e. *quo modo*.

The 8th series are adverbs of time. There are two forms; (1.) the accus. masc. of the pronouns. *tum*. then, (comp. Gr τόν;) *tunc*. (comp. *hunc*;) *dum*, (comp *tum*;) *num* (in *enimnum*) and *nunc*, (comp. *tum* and *tunc*.) So Gr τότε, accus. sing. neut. from ὁ; Goth. *than*, whence Eng. *then*, accus. sing. masc. for *thana*.

The 9th series are adverbs of the place where. There appear to be two formations; (1.) that of *ibi*, in that place, from *is*, and *u'i*, for *quubi*. in which place, from *qui*; both being ancient forms of the dative, (comp. *tibi*, *sibi*, and Gr. αὐ τόφι.) (2.) that of *hic*, *istic*, *illic*, properly datives, (comp. *huic*,) in this or that place.

The 10th series are adverbs of the place whither. They are strictly the ablative masc. of the corresponding pronouns; as *eo*, scil. *loco*, in that place; *huc*, i. q. *hoc*, scil. *loco*, to this place.

The 11th series are adverbs of place, denoting by what way. They are strictly the abl. fem. from the corresponding pronouns; thus *ea*, scil. *via*, by this way; *qua*, scil. *via*, by what way.

The 12th series are adverbs of the place whence. There appear to be two formations; (1.) that of *inde*, thence, from pron. *is*, (related to prep. *in*, comp. Gr. ἐνθεν from ἐν,) and prep. *de*; *unde*, as if, *quunde*, whence, from pron. *qui*, and prep. *de*, (2.) that of *hinc*, *istinc*, *illinc*, as if, accus. sing. *himce*, *istimce*, *illimce*, (comp. *im* for *eum*,) liter. "on this or that," hence "from this or that place."

For the Intelligencer.

American Peace Society.

The friends of peace in this country had, for ten or twelve years after the commencement of their efforts in this cause, no common center or medium of operation. This was felt to be a serious defect: and in 1828, the American Peace Society was organized in the city of New York as a general bond of union, and nearly all the peace Societies in the United States are now connected with it as auxiliaries.

This society stands on high and broad ground. It recognizes among its friends no distinction of sect or party, but invites all that deplore the evils of war, and appreciate the blessings of peace, to co-operate in this enterprize of patriotism, philanthropy and christian benevolence.

Such an appeal has not been in vain. The society has found cordial friends among christians of almost every name: many of the highest ecclesiastical bodies in our land have warmly recommended it to the prayers and patronage of the christian community; we know not that the pulpits of any sect have been closed against it, and those of at least *seven denominations* have been actually occupied by its agents the claims of this great evangelical enterprise; while more than *eight hundred ministers* have pledged themselves to preach to their people once a year on this long neglected, yet prominent part of the gospel.

The operations of the society have been steadily increasing. It has always supported a periodical as an organ of communication with the public—first the Harbinger of Peace, next the Calumet in larger size, and now the American Advocate of Peace. an able work of much interest to cultivated or inquisitive minds, (published for the society at Hartford, Conn. by W. Watson. at one dollar a year.) The society has stereotyping several tracts, and gratuitously circulates every year a large number of peace publications. It has called the attention of ministers. and churches. and pious parents, and teachers in seminaries of learning, to the claims of this cause upon themselves.

The society has meet with far more success than its slender means seemed to promise. Public opinion, especially in New England, has already undergone a great change on this subject; and, if these efforts continue to increase with proportionate results, we may expect ere long to see public sentiment in the best portions of our country arrayed decidedly against the custom of war as a sin against God, and one of the direst curses that ever smote our world. G. C. B.

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How War Begins and Ends.

The cause of war is *always* wrong. God himself has told us, by the mouth of his servant James, that "wars and fightings come from the lusts of men which war in their members." It is for the gratification of their selfish and sinful desires, that they raise armies to kill one another by thousands, and to lay villages and cities in ashes. They want property, or power, or glory, or revenge; and so they go to war, and continue to do each other all the mischief they can, till they are tired out, and then leave the whole subject of contention just where they found it.

Sometimes they hardly know what they are fighting for, except that somehow or other they have got themselves into a quarrel, and think they must fight it out. You may have seen bad boys act in the same way; and the Ettrick Shepherd tells a story of some boys in Scotland, that "hits the nail exactly on the head"

"Two boys from different schools in Nithsdale met one fine day upon the ice. They eyed each other for a while with rather jealous, indignant looks, and with defiance on each. 'What are ye glowrin' at Billy?' said Donald. 'What's that to you?' answered William in a surly tone. 'I'll look where I have a mind, and hinder me if ye daur.' For this, Donald gave William a hearty blow, and there such a battle began! It being Saturday, all the boys of both schools were on the ice, and the fight instantly became general and desperate. At first they fought with snow-balls and stones; but at length they grappled, and exchanged a multitude of bloody raps. I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed. So, addressing one of the parties, I asked what they were pelting the others for, what they had done to them. 'O, naething at a', man; *we just want to gie them a good thrashin.*' After fighing till they were quite exhausted, one of the principal heroes, covered with blood, and his clothes torn to tatters, stepped forward between the parties, and thus addressed his foes:—'Weel, I'll tell ye what we'll do wi' ye; if ye'll let *us* alone, we'll let *you* alone.' There was no more of it; the war was at an end, and the boys all scattered away to their play.

Such is war in general. Kings, and minister of state, are just a set of grown-up children, exactly like those boys, except that they will not fight out their own foolish quarrels, but force their innocent subjects, who neither know nor care a fig about the cause of the dispute, to continue to butcher one another by thousands, till these war-makers are willing to have them stop. They can hardly tell why they are quarreling with their neighbors; but they "*just want to gie them a good thrashin'.*" And after they have wasted millions of dollars, and shed an ocean of blood, they leave the point in dispute, if there really was any, precisely where they found it, and are glad, merely because they are tired of butchering one another, and have come a little to their senses, to make the boy's conditions, "*If you'll let us alone, we'll let you alone.*" CHILDREN'S PEACE TEACHER.

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One Way to Prevent War.

The Emperor of China gives his physicians very liberal salaries while he is in health; but the moment he is taken sick, suspends their salaries till he gets well.

Let this principle be transferred to rulers, and wars would pretty generally cease. Rulers are a sort of physician to the body politic; they might, if fully bent upon it prevent war in forty-nine cases out of fifty where they have actually occurred; and if their pay and their reputation were both made to depend on keeping peace, rather than upon the successful prosecution of war, they would, as they could with perfect ease, settle nearly, if not quite all the difficulties between nations, without the sword. The *present* plan actually holds out to men in power immense rewards for getting nations into conflict; and if the scales were so completely turned that war would involve them in penury and disgrace, but peace cover them with glory, and load them with rewards, I doubt very much whether the peace of christendom would be often, if ever, disturbed again.

PEACE-GLEANER.

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Speed on, O Prince of Peace,
The long expected day
When hateful war and strife shall cease,
And earth, thy laws obey.

Adorned in radiant hues,
That glorious day shall rise;
A lovelier bloom shall earth suffuse,
A purer light, the skies.

No more shall madly rush
The warrior to the plain;
No more shall tears in torrents gush
For husbands, brothers slain.

All redolent with bliss,
Shall mortal life flow on,
The world of life beam forth in this,
An endless being's dawn.

Then shall as sweet a song,
As hailed Messiah's birth,
In living music float along
O'er all the bliss-clad earth.

Obstacles and Objections to the Cause of Peace.

There is another objection, which some persons bring up, to excuse themselves from taking any active part in the peace reformation. They say, that *the natural passions of the human heart must be eradicated*, before the friends of peace can have any hope of success.

That this obstacle should be thrown in the way of the cause of Peace, more than any other benevolent cause, shows that those who make the objection, have not well examined the subject. It is equally applicable to the cause of temperance, anti-slavery, or any other good cause. It may even be brought against preaching the gospel and foreign missions. But it is not true, that the passions of the human heart must be eradicated, before these benevolent objects can be obtained. The passions were implanted, by God, in the human heart, for wise and benevolent purposes; and I do not know that there is one of them, which we should wish to spare. I do not think, that Adam had a single passion after the fall, which he had not before. The misfortune was, that the

natural passions and instincts were perverted from their right use. They were meant for self preservation, the propagation of the species, and rational enjoyment; but, by the fall, they were perverted; and what before was good, became the occasion of evil. The object of Christian and benevolent operations is, to restore the fallen race of man to its original purity, as far as is practicable on this side of the grave.

But it is not necessary, that all the passions of the human heart should be eradicated, to insure the success of any one of the benevolent enterprises of the day. The great success which has attended the exertions to reform religion, put a stop to the slave trade, promote the cause of temperance, of emancipation, and other good objects, shows that much good may be effected, without eradicating the natural passions of mankind.

We are taught in the word of God, to believe, that the passions of mankind will be tamed. In the figurative language of prophesy, we read, that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together, and a little child shall lead them. And the cow and the bear shall feed together; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah chap. xi. 6 to 9.) Now, if this is to be done, I ask *how* is it to be done! Are we to expect some stupendous miracle, or some new dispensation! Or is the Christian religion, as it is, adequate to the end proposed, and the means which are now made use of, by the friends of Peace, to enforce the precepts of the gospel, and to make them bear on commanders and nations, the proper steps to be taken, to bring about the millennium. If not, I should like to know what are the suitable means, and I will be content to drop those used hitherto, and adopt the new ones. A state of permanent and universal peace is to be brought about by the action of mind on mind, and of opinion upon opinion, until nations are induced to take measures to settle disputes, which may arise between them, and which they may not be able to settle themselves, in the same way as peaceable individuals settle their disputes—by arbitration. I consider a congress of nations as the end, and not the means of accomplishing this great change. When all the individuals of a nation are changed, the nation itself is changed, and when a majority of individuals are changed, the whole nation acts according to the will of the majority, and it is absurd to say, the opinion of an individual may be changed on this subject, and that the opinion of a whole nation, or at least a majority of a nation, may not be changed. Therefore, he who has been instrumental in changing the opinion of a single individual, has done something to hasten the time, when the nations shall learn war no more.

But, still, there is a lurking objection. It may be said, that it is not enough, that the opinion of one nation should be changed: it is necessary to change the opinion of the whole world, before we can ensure permanent and universal peace. How is the opinion of the whole world to be changed? Is it not by the same means that the opinion of individuals is changed? Will not the general opinion of one nation have an effect on another nation, just as the opinion of one individual has an effect on another individual? Has not Great Britain had a wonderful effect on this country, in the cause of emancipation? and has not this country had an equal effect on Great Britain in the cause of temperance? Has not Great Britain moved the whole Christian world, by her efforts to abolish the slave trade? and has not this country done the same in its efforts to abolish intemperance! It is not necessary to the success of our cause, that the whole world should be moved *at once*. The progress of moral light ever has been, and always will be, gradual. Let Great Britain and America adopt the peace principles, and they not only will keep peace between themselves, by leaving their disputes to arbitration, as has already been done, but this policy will have an effect on France and other nations; and it will induce one nation to lend its aid, to prevent war among its neighbors. Had it not been for the progress of peace principles in Great Britain, we should, at this moment, be engaged in a bloody war with France; and all this has been done, without eradicating the human passions

It is in the power of the church of Christ, to put an end to wars in Christendom, whenever she shall choose to do it. Let the church give her testimony *against* war as unequivocally as she has heretofore given it *in favor* of war; and the savage and unchristian custom will be abolished, in those countries where christianity has an influence. The ecclesiastical bodies in Great Britain have, not only given their testimony against slavery in the British dominions; but some of them are exerting an influence in this country, by sending messages and delegates to our own religious conventions. Let us return the compliment, and send messages and delegates to them, enforcing the principles of Peace: and while they remonstrate against the slavery of the black man in this country, let us, in brotherly love, point out to them the greater slavery of the white man in their own country; for there is not a consistent Christian, who would not rather be a whip-galled slave on a rice plantation, than an impressed seaman on board a British man of war. What man is there, that has embraced the principles of Christ, who would not rather suffer himself, than make others suffer; or would not endure all the ills of negro slavery, rather than send a fellow creature to eternal perdition? But, alas, we see the mote in our brother's eye sooner than the beam in our own eye!

From the success which has already attended the cause of Peace, its friends have every encouragement to press forward, and exert themselves to restore the human passions, corrupted by the custom of war, to their primitive purity and utility, as far as can be done, with our fallen nature. PHILANTHROPOS.

Christian Mirror.]

CONGRESSIONAL PRAYER MEETING.

Messrs. Editors.—There is no enlightened christian who can feel indifferent to the character of those who occupy places of power and trust in the government of his country. He has learned from his bible that, in the providence of God towards nations, there is an intimate connexion between the conduct of rulers and the prosperity and happiness of the nation over which they preside. The entire Old Testament history presents, in fact, one connected chain of evidence in support of this position. Nor is there any thing in the change of dispensation to alter this great feature of the divine government. Nations are governed on the same unalterable principles of retributive justice now, as ever, As nations they can be rewarded or punished only on this side the grave. The acts of the public head of a people are national acts: his virtues bring down blessings, and his flagrant vices entail judgments on his people. Nor is there any thing unjust in this: for though the individuals who make up a nation are visited with chastisements in consequence of the ruler's sin, yet it is not for the ruler's sin, but for their own. The offence of the head gives occasion, in providence, for God to call the sins of the people to remembrance, and to punish masses of men at once by public calamities. And if this rule held under the despotic governments of the old world, when men came into power by mere descent, without any direct expression of the national will, much more may it be expected to apply to a nation like ours, who freely and frequently choose their own magistrates of every grade.

These remarks have been made with a view to introduce the statement of a fact, which, in my apprehension, has an important bearing on the prospects of our beloved land. In the early part of the winter of 1832, and effort was made at Washington, to establish a meeting of members of Congress for the purpose of social prayer. It partially succeeded, and a meeting was held, for the first time, in the study of the Rev. Mason Noble, a Presbyterian clergyman of that city, and was afterwards removed to an apartment in one of the Congressional boarding-houses. During that session it was sparcely attended; it was a very feeble band, and all efforts at that time to increase it proved unavailing. You will probably be astonished to learn, that one of that little number was the late Col. Crocket; yet such is the fact. His mind was, for a short time, under concern for sin, and his confessions were made with that frankness and simplicity which formed a strong trait in his character; but the impression, alas, proved transient; and, as is usual in such cases, was succeeded by a re-action of a very lamentable kind. At the commencement of the following session, the attempt was renewed, and with better success. A regular weekly meeting was established, at the head of which stood the respected name of Mr. Frelinghuysen. It assembled in the house of Mr. Lowrie, Secretary of the Senate, where it continued to meet the succeeding sessions. It consisted of members of Congress of both houses, and of all parties, who assembled every Saturday evening in an unceremonious, social manner, and conducted the exercise with a simplicity, solemnity, and earnestness of devotion which it was edifying to witness. All the individuals attending took part, whenever called upon, praying in succession on bended knees before heaven, and alternating the exercises with singing, and reading of the Scriptures. In these prayers, while the ordinary topics of christian supplication were dwelt on, especial reference was had to sins, wants, and dangers of the nation, as well as to the spiritual condition and interests of their fellow-members. Often might the tear of tender feeling be seen to fall, while the legislators of our country were thus pleading her cause before the Judge of the whole earth. The attendance varied in point of number, sometimes extending to eighteen or twenty, and at others sinking to five or six, our venerable chairman seldom if ever failing to occupy his place, and animate his fellows by his consistent, unwavering, and pure example.

Clergymen were scarce ever present; though on one occasion a divine from England, who felt a lively interest in the matter, asked and obtained leave to attend, and mingling very heartily in the scene, declared afterward that he had rarely witnessed a spectacle which so deeply affected him. Mr. Lowrie, as you know, has a son in the mission field at Lodiana, near the sources of the Ganges. He was often remembered on these occasions, and it was touching to hear the trembling tone of the parental voice, there in the midst of such a praying circle, commending his child to the God of missions. They were occasions solemnly sweet, and will, I presume, never be forgotten by those who took part in them. They continued down to January last, how much longer I know not, but presume throughout the last session. Let us all hope, that a practice like this will never be abandoned while intelligent piety retains a foothold in our national legislature. - *N. Y. Obs.*

Public Worship.

We published in the Intelligencer of Sept 24th, the most important of a series of Resolutions, passed at a public meeting at Hartford, during the late session of the American Board. We give below, from the N. York Observer, the report of several addresses made in support of those Resolutions. We hope they may be attentively read, and the spirit of them pervade all our churches.

Dr. Beecher observed, that when this subject first came up, it seemed to be almost intangible. There appeared to be no way of getting at it. But God has guided the committee, after some deliberation, to results entirely practicable, and such as have the stamp of experience to sanction them. There is something we can do in this matter: something which every intelligent man and woman in the church may attempt and can accomplish. It is social influence that must save the world. If we would have a more general attendance on public worship, we must go out after those who withdraw themselves. Pastoral visitation is one means to be employed, but it is only one. It must be followed up by pastoral lectures, animating and stirring up the church to the performance of her duty. If this were suitably done, and the work generally and heartily engaged in, we cannot doubt but that God would graciously pour out his Spirit, and we should have such a revival as has never yet been seen. And though I admit that in such a state of things there may be some danger of wild fire, yet they cannot be avoided by standing still, and considering all action as wild fire. If we want the genuine fire of heaven-kindled zeal, we must lay our account to take some wild fire along with it: but almost any thing is better than a withering frost. We must not attempt to resist wild fire by casing up our hearts in ice.

Mr. Bacon addressed the meeting. In Connecticut, staying away from meeting was once a crime against the commonwealth. There was a time when our entire population was, per force, a church-going population. That law was repealed; and ever since then, this evil has been a growing one amongst us: it is growing, because it has been neglected. I suppose the ministers and churches of New England are not aware of the fact at least they have not realized it, that by the course of things, they have been placed in the relation of missionaries to this population. Yet such is the fact. A certain portion of our own citizens are not within reach of the means of salvation. The temperance reform, however prosperous its progress, stops at this mark. If people do not go to meeting, in nine cases out of ten they will drink. It is just so with all efforts to enlighten the community. They who have Sabbaths and a Christian ministry, can be reached, and can be wrought upon for good, but the rest are sinking continually lower and lower in morals and intelligence, and getting a deeper and deeper hold on hell every year. They are perpetually under an animalizing or brutalizing process, fitting them to become more and more the instruments of the enemy of God and man, in subjugating to his dominion this favored, this sacred land. It is a blessed enterprise to which God is calling our attention at this moment. This is the thing which will carry forward the temperance reform, and all other efforts for good. If you can once get men within reach of the light of heaven, you get them within reach of all that can refine and elevate, and give dignity to their nature, of all that can bless their social condition and personal character.

Mr. Bartlett said that in the consociation to which he belonged, some resolutions of the same kind had been adopted; in consequence of which, most of the members had entered into an examination of the state of their congregations, and their hearts had been deeply affected by the facts which were thus brought to light. Let the facts be known, and the same effect would be produced every where. The souls of ministers would be roused to prayer and to action, and they would go forth into their flocks and labor with earnest affection among the neglecters of the ordinances of God. They would show men the reasons why they were so desirous of obtaining their presence in the sanctuary, and would press believers to greater efforts for the rescue of their neighbors from ruin. Thus Christians would cause their light to shine, and the influence and power of the gospel would be extended in the community. The want of attendance on the preach-

ing of the word, was one of the most fatal, the most insurmountable obstacles which Satan could present to the triumphant progress of the Redeemer's kingdom.

Mr Riddell said that the committee could not go into greater detail as to the proper means to be employed, than had been done in the words of the resolution. It was their expectation, as a thing of course, that the hearty adoption of these would naturally lead to the employment of all sorts of innocent and proper measures calculated to advance the end in view At first the case had appeared beyond the reach of remedy; the ministry in general had not thought enough of the bearing of this one great evil on all the moral and religious interests of the community. Even in seasons of religious revival, while they pressed men earnestly to repentance and an immediate surrender of their hearts to God, they neglected sufficiently to urge a general attendance on the means of grace. Let us lay aside the delicacy which has sometimes restrained us, and engage in a direct effort to bring men of all classes and characters to the house of God. If they can be got under the means of grace, there is ground of rational hope that something effectual may be done for their moral and spiritual advantage.

Dr. Humphrey. There is only one point embraced in this resolution to which I will for a moment invite the attention particularly of those present who are pastors of flocks in our land. I am persuaded, that if a great portion of that population among us who are living without God and without hope in the world, are ever to be brought under the sound of the gospel, it is to be done more by the pastors of our churches, than by any other and all other classes of laborers put together. Most of you know that I was myself a pastor for many years; and when I look back to that period of my life, there is no one other thing to which my mind adverts with more painful regret than the neglect of what I might have done to bring this class of persons to attend upon God's house. I tremble to reflect on my own short comings in this behalf nor have I any refuge or hope but to confess my neglects, and implore the forgiveness of God through the merits of his Son. Ministers, all ministers, are brought into frequent and direct contact with this very population, and that under circumstances highly favorable to producing an impression on their minds. We are brought into their houses, to their firesides, into their chambers, to the dying beds of their children and their wives. They call upon us to attend the funerals of the dearest members of their families, and to go with them to the place of graves. What an opportunity is here presented to a pastor to get access to the ear and to the sympathies of a man who has lived like a heathen in the midst of a christian land. When grief has opened the fountains of the heart, when the king of terrors has leaped up into the windows, what an opening is made for the suggestion of truth? Who will refuse to listen to a pastor whom he has himself requested to attend the funeral of his child? And how fit, how timely, is then the suggestion that the man himself is a dying creature, and must soon follow his child to the tomb! Nor is the minister's opportunity confined to that particular occasion. I do know, from my own experience, that where a pastor embraces such a season in any manner as he ought, the house he visited in the hour of affliction is open to him afterward as often as he chooses to enter it. The messenger of death has gone before and opened to him the door that, but for this, would have been closed and barred against all hopeful success. He may then take his seat in the midst of the bereaved household, and talk to them as no other could talk. There is something sacred about the christian ministry which makes its way to the human conscience, even men profess to despise it. That impression, indeed, lies hidden in the ordinary course of prosperous affairs: but let the angel of death smite, and conscience will speak out; the aching heart will call out for support, and the eye once so scornful and estranged, will now at last turn to the minister of God. From that moment he holds a power which none besides can wield. Suppose you are a pastor, and one-third of your flock should absent themselves from your ministry in the course of ten years what will you not have lost? But suppose every one of us should awake to his responsibility, and by using suitable exertions, should succeed in drawing in now one, and now another, and another, and another of these lost sheep, until he reclaims them all to the sanctuary, what an effect will be produced in his charge. How many of these now strangers from the covenants of promise, these aliens from the commonwealth of Israel, may, under the soft dews of the gospel be converted into new creatures in Christ Jesus! I have no doubt that some of us here present can turn to the instances in which such a result has been happily effected, and where some of those whom they persuaded to come in from the high-ways and the hedges, have found converting grace, reached a happy bed of death, and are gone up to glory. Why will not all who hold the sacred office awake to this subject? If they do, and the course proposed in this resolution shall be generally adopted. I fear not to hazard the prediction, that in five years the number of those who now absent themselves from christian ordinances may be reduced one half.

Dr. Snell expressed his concurrence in the resolution. The influence which ministers might exert in gathering in the people to God's house is not confined to one course of exertion. There are many in every society to whom the minister has no direct and personal access, but what he cannot do in his own person he may possibly do by proxy. Let him go to a member of his church and suggest to him the propriety of talking with A. B. who never comes to church, and try to induce him to attend. Private christians have often more influence with such person than a minister. In this way a minister has a hundred strings to pull upon, and they will not all be tried in vain.

On the request of Mr. Riddell,

Dr. Tyler briefly gave his views of the subject, and confirmed the sentiments expressed by Dr. Humphrey. He admitted the alarming extent of the evil, and concurred in the belief that the principal remedy was to be found in faithful pastoral exertion. The parties must be visited in a friendly conciliatory way, by which much might be done. Pastors too often felt as if their charge extended to those only who attended their ministry: but it was far otherwise. If their commission enjoined them to preach the gospel to every creature, even to those in Africa and China, would they be guiltless while neglecting those who lay at their own door? All who were within a minister's reach were committed to his pastoral care, unless they were under that of some other man. When he had himself first been settled as pastor, it was in a waste place, but sparsely inhabited, and where the people, generally, were habitual neglecters of the gospel. That was twelve years ago; and now one-half his congregation consisted of persons from families of this description.

The meeting was now adjourned till the afternoon.

In the afternoon the meeting was resumed, but our reporter was not present during the whole of it. When he entered the church, Dr. Taylor, of New Haven, was speaking.

Dr. T. observed, that though it was requisite that ministers should exert themselves in the manner proposed in the resolutions reported, yet it would not do to rely on ministers alone. The church itself must be aroused and interested; for which purpose all those means were to be employed, which different localities might require. Christians must be brought to see and feel that they were bound to do as much for the salvation of their own souls and for the souls of their children as for the heathen. Ministers must lay this responsibility upon their people; they must be instructed in the proper modes of action

and then invited to labor, but with all wisdom and discretion, in so important an enterprise. Unless this could be done, he should despair of any effectual impression being made upon the enormous and growing evil which has been brought to view. The population who constantly neglected the ordinances of Christianity were heathen, though they dwelt in a Christian land, and would perish within the reach and at the very doors of the church of God.

Mr. Fowler suggested the propriety of ministers preaching in such a manner as to draw these people to church, to interest them when they did come, and thus to secure their permanent attendance.

Mr. Danforth, of Lee, Mass., said that in his apprehension it would be a very difficult thing to embody in any resolutions which could be drawn up, the principles which were necessary to meet all the cases contemplated by the committee. His own congregation had formerly been under the care of the late lamented Dr. Hyde, a man as eminent for practical wisdom as for his devoted piety. The very plan now proposed had been devised by that venerable and assiduous pastor, and fully carried into practice. The influence, for a time, had been highly beneficial; but this system of measures had now, in a great measure, lost its power. If I. said Mr. D., wished to bring in a greater amount of hearers into my church this is not the course I should pursue. On an examination of my parish, we have discovered that out of a population of about 2,000 souls 67 families seldom attend church. To bring out a general attendance, the mode I should adopt would be this: If you, sir, (addressing Dr. Tyler,) or Mr. Bacon, or Dr. Taylor, or Dr. Beman, will accept an invitation to come into my parish and hold a *protracted meeting*, that is a measure which in the present state of things would do more than all others to bring out such a people as ours. They have confidence in a measure of that description. We have tried it, and it has exerted a most extraordinary influence on men who had not been seen in the sanctuary for twelve months before.

Dr. Taylor. I have a word or two more yet to add. I have no doubt that if we should go according to the invitation of brother Danforth, and hold a protracted meeting in his congregation, it would exert a powerful influence there: and if the other brethren whom he named, or some of them, can go, I am ready to accompany them. I should like to see an experiment of that kind made in all those parishes where it is likely to do good. There are others where such a measure would not succeed. It would not, for example, succeed in New Haven, nor would it probably in New York. The cases are so different, that the particular course best to be adopted must be left to the Christian discretion of the respective pastors. Where protracted meetings will answer, employ them; where other measures would be more promising, use them. Let me state what I believe to be generally a fact. The revivals of religion with which God has blessed the land, have ceased in most instances for want of subjects; and by subjects, I mean persons who will consent to put themselves under its influence. There are some who will never come near the sanctuary where such influences are said to be experienced; they are shy of every thing like it.

In the great revival in New Haven it was found, after some time, that our churches were filled with professors of religion, or with new converts: so that the exertions which were made, were, in fact, as to the work of conversion, so much labor lost. We were spending our strength for naught and in vain. We then agreed to divide the city into districts, and the Christian people went out and invited their friends and neighbors; the attempt, it must be confessed, proved a great failure; but that was to be attributed to the fact that it was not made with all the consideration that it might have been. I do not know but something may be done by an effort of the kind proposed; and if it can, it ought. We see the multitudes who never attend the sanctuary, and we weep over them: but when the question is proposed, what can be done toward bringing them in, we do nothing. Here is the mistake; this is the evil; and it is one of great magnitude. The wisdom of all the church needs to be waked up. We ought to feel the subject more strongly—especially we, who are in the ministry. But in this thing there is an especial field for the co-operation of pious laymen. Good women, particularly, might be eminently useful in influencing persons of their own sex. The manner, too, in which many of our places of worship are seated, presents many obstacles; this may seem to be a very small matter, but I believe that in many cases it is a very efficient one. Something, at all events, must be tried, and *effected*, or darkness is before us.

The Sabbath.—It is no rash assertion, that from that holy institution, the Sabbath, have accrued to man more knowledge of his God, more instruction in righteousness, more guidance of his affections, and more consolation of his spirit, than from all other means which have been devised in the world to make him wise and virtuous We cannot fully estimate the effects of the Sabbath, unless we were once deprived of it. Imagination cannot fully picture the depravity which would gradually ensue, if TIME were thrown into one promiscuous field, without these heaven-directed beacons to rest and direct the passing pilgrim. Men would plod through a wilderness of being, and one of the avenues which now admits the light that will illuminate his path, which would be perfectly closed.—*Bishop Dehon.*

For the Intelligencer.

Am. Board of Com. for F. Missions.

The Missionaries no longer to be delayed.

The Prudential Committee, at a meeting on the 18th inst. adopted the following resolution: viz

"Relying on the liberality of the churches to sustain the Board in its increased expenditures, and on the blessing of the great Head of the church, whose is the silver and the gold;—

"*Resolved*, That the missionaries and assistant missionaries now under appointment and ready to go, be sent immediately to their respective fields of labor."

This resolution, however, was not passed in view of the actual receipts of the Board, since the 1st of August, when the financial year commenced. These from Aug. 1st to Oct. 10th were only about $30,000, or at the rate of $156,000 for the year—$20,000 less than the receipts of the past year But the disposition of the churches to sustain the Board in going forward, and especially in sending out the missionaries now waiting to go, was so strongly developed at the late meeting of the Board, and has since been in the cities of New York and Boston, and in other places where the subject has been presented and the results are known, that the Committee could no longer doubt as to their duty. From all quarters the Committee have been urged to send forth the whole company of missionaries without delay, and have been assured in the strongest terms that the means of defraying the expense will be provided. Gentlemen in New York subscribed $15,000 some months before their usual time for their annual subscriptions, and made great advances upon their former subscriptions, to show at what rate the friends of the cause might be expected to contribute during the ensuing year. About $12,000 have just been subscribed by gentlemen in Boston, with perhaps a three-fold advance upon the subscriptions of last year. About a thousand dollars were subscribed and nearly all paid at Norwich, Connecticut: but most of the subscriptions are not payable till after January of next year, and the pledges generally are for money to be paid at a future time. The patrons of the Board, who can afford *present* aid, will no doubt keep this fact in view, and also the great amount of present expenditures which must be increased in send-

ing out thirty-one or two missionary families, with two or three new printing establishments that must accompany them.

Two hundred and eighty or ninety thousand dollars will be needed to meet the expenditures of the year, ending July 31, 1837; that is to say, $50,000 more than has been received, or at the rate of $26,000 a month.

The sending forth of these missionaries is in accordance with the command of Christ; it falls in with the suggestions of faith; it implies confidence in the sincerity of the churches in their professions of love to Christ and his cause and a perishing world. Can the expectations of the Committee fail of being realized? Yet they will, unless the patrons and friends of the missions of the Board generally, throughout the country, devise liberal things.

Missionary Rooms, Oct. 19, 1836.

LETTER FROM R. BREWER.

SMYRNA, JULY 22d, 1836.

Rev and Dear Sir.—If all the sons of Yale, or better still, all the children of men, should attempt with the Psalmist to count up the mercies of the Lord, they would each like myself doubtless have occasion to exclaim, "How precious are thy thoughts unto me, O God! how great is the sum of them!—they are more in number than the sand." I am led to this train of reflection by finding myself once more in the bosom of my family,—amidst the much endeared scenes of my missionary labors; and by calling to remembrance that within the ten years since I finally went out from the sweet retreats of thy Alma Mater, and the walks and groves of your almost terrestrial Paradise, I have now for the fifth time crossed in safety the wider ocean, and this great and wide sea beyond.

On returning to my post, I find indeed "the pestilence walking in darkness" its annual rounds, and by its noon day terrors closing the school room, making solitary the seats of the church and permitting the grass to spring up before the door of the dwelling. The Greek clergy too, instigated perhaps by Russian gold, have begun an extended and vigorous opposition to our entire missionary work. These things however, lead us to place a still higher estimate on the benevolent work, which the ladies of your city, and their associates elsewhere, have been carrying on in this region of the Seven Apostolic Asian churches. Though we have not been anxious to have the *name* of Protestants adopted by our pupils, it is refreshing to see how many of them have become such in spirit; going to the *Bible* for the settlement of all questions of religious doctrine. One too, at least, of the teachers, we trust, is worthy to be called by that higher yet much abused term of *Christian!* The individual in question, Miss Marietya Padella, we have several times mentioned in our communications as a most hopeful person. In the schools of *the New Haven Ladies Greek Association*, she began to learn her alphabet; in these schools she heard and learned to read the Holy Scriptures, which we trust have made her wise unto salvation, thro' faith in Christ Jesus: in these schools she became qualified to teach others; in these schools, or rather in the school of Christ, but instrumentally through them, she has learned to endure persecution with firmness and patience: through the same influence, she has become active in bringing others to the knowledge and love of the truth; and, finally, we trust that by this instrumentality, and through the abounding grace of the Saviour, she will mingle at last with that "great multitude whom no man can number, redeemed out of every people and kindred and tongue from men." Blessed agency and blessed results! Well may your excellent predecessor, whose, pages were ever open to advocate the claims of this Association, rejoice in having encouraged so glorious a work.

But we trust that it is not to stop with a single conversion to Christ. Many a young female has her understanding enlightened into a knowledge of divine truth. We now most earnestly beseech that unceasing prayer may be offered by our patrons and your readers, that converts to Zion may here be "as drops of the morning;" that the church of Smyrna and her surrounding sister churches, may soon shine forth in more than their primitive beauty and glory!

We are desirous also, through the medium of your paper, to point out a new mode of doing good, to which the Providence of God seems to be directing us. It is the adopting into our family a number of the more hopeful Greek girls, to be constantly under our direction and instruction. We suppose this may be done at the expense of $50 an individual, exclusive of house rent, &c. Are there not some societies of benevolent females who would like to provide for such individuals in our boarding school!

How prospers our venerable Yale? Does she still enjoy her wonted seasons of refreshing from the presence of the Lord? How too are the interests of Zion in your favored city? Sure I am it shall be said of her, in view of her precious revivals, "This and that man was born in her;"—"The Lord shall count, when he writeth up the people, that this man was born there." But wide as has been the spheres of usefulness filled by your sons and daughters, I must confess that it has caused me regret that not a single native of the city, to my knowledge, is engaged in the foreign missionary work. I fear I may, in my public discourses, have expressed myself rather ungardedly on this topic. What I meant to say, was, that a people who from the days of the venerable Dwight and sainted Obookiah had done so much to help forward this cause, ought to be represented by some from among their own children. Indeed, I feared that your churches had not in these times of the world's necessities, the proper number of their youth preparing in your various institutions for the ministry of reconciliation. I longed also that the *tri anial* catalogues of the college, should repeat a greater proportion of graduates on heathen ground.

In conclusion I would only add, from a full and grateful heart, "Peace be within thy walls and prosperity within thy palaces." For my brethren and companion's sakes, I will now say, Peace be within thee.

Your friend and brother,

JOSIAH BREWER.

NEW PUBLICATIONS.

The Christian Instructor.—This is the title of a duodecimo of 313 pages, by Josiah Hopkins, A. M. Pastor of the first Presbyterian church, Auburn, N. Y. Published by H. Ivison & Co. Auburn, and for sale by S. Babcock of this city.

The object of the author in this volume, is to give to the christian public a compendious system of religious truth, both doctrinal and practical; with brief, but the most satisfactory arguments in its defense.

The plan is comprehensive and full: the style is perspicuous and forcible: the arguments well conducted and conclusive, and the subject infinitely momentous. To young christians, and to others not thoroughly acquainted with the doctrines and duties of religion and the best modes of defending them, this volume must be a very valuable auxiliary. Scarcely indeed shall we find its equal among uninspired books.

Abstract of Biblical Geography, &c., by M. L. R. Perrine, Prof. of Eccl. Hist. &c. in Theol. Sem. Auburn

We are happy to announce to our readers the appearance of a second edition of this neat little volume of 211 duodecimo pages, from the same publishers.

The object of this volume is what its title indicates,—an outline of the geography of the countries and location of the families, tribes, nations, cities, rivers, lakes, mountains, &c. that are mentioned in the scriptures.

Few men in the country were better qualified to undertake a work of so much difficulty than the late Dr. Perrine, and few, it is believed, would have succeeded better. The work was written, not as many with which the press is teeming, in great haste and with little thought, for the sole sake of the pecuniary advantage of the writer; but after the most thorough research and patient study, and without any regard to pecuniary profit. It was originally written, not for the public, but for the special benefit of the Theological students at Auburn; and hence it was compiled with the utmost care, after many revisings and corrections, and embodies the results of the professional studies and labors of the compiler during a series of years.

As a geographical guide, we know of no work extant which will afford, so readily, so great advantages to the bibilical student. It is adapted to every class of learners, from the scholars in the sabbath school and bible class to the student in theology.

With these views, we solicit for it a general circulation. For sale at Mr. Babcock's.

For the Intelligencer

REVIVAL IN NEW JERSEY.

Brother Root, – I have been highly delighted in reading a communication from a beloved brother in the ministry, giving a very interesting account of a revival of religion in New Jersey. Thinking it may prove as "good news from a far country" to the readers of your valuable paper, in this time of almost universal darkness and moral death; and hoping that it may rejoice and encourage the friends of Christ to go and do likewise; I will send you an extract from this communication, which you are at liberty to publish if you think proper. S.

Whippany, N J., Oct. 11th, 1836.

Dear Brother,—It gives me much pleasure that I can record the goodness of the Lord to me, in this time of general declension in the church. It is but a few weeks since I left my charge in the city of New York, to labor as an Evangelist in this region. On my entering the field, the way seemed to have been prepared for a rich harvest.

The Lord gave me confidence in the people and has blessed my efforts. To him the praise is due. Something more than fifty have obtained hope in Christ, and I think they appear as decided and firm as any converts I have ever met. The work still goes on, but not with so much power as it has done. We are hoping for great things in this region—a region which has long been parched and dry. Among the many discouragements with which I have to contend, there is one thought that greatly encourages me; that is, I believe God has many elect in this region unconverted; and if so, he will open the door for some body to gather them in.

I have time to write no more. O live holy, brother. Pray for Zion, and pray for me. Force your way thro' this world by prayer. Make religion your business; and make all your business a part of your religion Be enterprising. Do not believe that sinners are converted at too dear a rate. Persevere against discouragement. Remember that the wicked watch for your halings, and remember also the final account. L. C.

The above communication we received from an anonymous correspondent who, we doubt not, believes the statement of "L. C."

Respecting "the work" of which he has given some account, we have no information except what he has furnished. But we happen to know, by other means, that there are some inaccuracies in his statement which are fitted in an undue degree, to exalt his office, as an "evangelist," over the regular and laborious and successful pastors in that neighborhood.

If by the "region" of which he speaks, is intended the neighborhood of parishes in the vicinity of Whippany, (where his letter was dated,) and including that, he is not quite correct.

The Pres. church in Whippany, which has had existence only about three years, has been *within* "a long time" an *oasis** in that "region which has for a long time been parched and dry." Under the ministerial labors of Rev. W. W. Newell, during 1833-4, we happen to know that there was an interesting state of things which resulted in several additions to the church of those who are now among its most valued members.

After his removal, and previous to the settlement of their late pastor in Oct. 1835, several others were hopefully converted; which, together with about 20 received to the church as the fruits of some revival between the last mentioned date and June, 1836, make an aggregate of 60 to 80 gathered into that little church from the world within three years. This statement makes no mention of those who, during the same period, united with the Methodist church:—and this, as we should suppose, from the very center of "a region which had for a long time been parched and dry."

Again, the "region" we suppose includes the contiguous parishes of Madison, Morristown, New Vernon, New Providence, Chatham, Springfield, and Hanover. In some of these there has perhaps been no general revival within a year or indeed longer. But in Springfield, (11 miles from the center of this "region" and the farthest of the places specified,) during the last winter there was an interesting and extensive work of grace which, we doubt not, that church remembers with devout gratitude and joy.

This was followed by one still more extensive and glorious in Madison, which commenced about the first of March.

The influence of this revival was felt in all the contiguous parishes mentioned, and resulted in the conversion of more or less sinners, we believe, in them all; and in New Vernon an interesting revival followed.

These were at that time, with one exception, enjoying the pastoral labor of men who were esteemed at home and wherever known. The reader may now judge *how* "long time" this "region" was like the mountains of Gilboa, and how "parched and dry" it was previous to the labors of the "evangelist" L. C."

We would simply suggest the importance of an *itinerant* residence of more than "a few weeks," before "evangelists" shall undertake to write the history of the churches.

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*Admitting that the region about it is as dry as is represented.

RELIGIOUS SUMMARY.

NEWS FROM MISSIONARIES.—The Rev. Mr. Bird, of the Mission to Syria, with his wife and six children, arrived at this port on Saturday last. Mr. Bird has been absent on his mission for fourteen years. He returns, with the approbation of the Mission and of the Prudential Committee, principally on account of the protracted illness of his wife, whose restoration to health was not to be expected in Syria. Her health is now much improved.

Rev. Eli Smith and wife were at Smyrna in July. They had gone to that place on account of the declining health of Mrs. Smith. On the voyage, they were cast away on the desolate coast of Asia Minor, opposite Cyprus, where they remained four days, a part of the time without shelter. The vessel was lost, with every thing on board, except what was saved on the persons of those who escaped. The health of Mrs. Smith suffered severely by the exposure. They were taken to the nearest port by a small Egyptian craft, which was on a voyage after wood.

DUELLING IN FRANCE.—The French Courts have lately pronounced some important sentences, of which

the repetition may prove fatal to the system of duelling. They have given damages to the widow or orphan, to be levied on the slayer. The Royal Court of Bordeaux seems to have set the example, by giving the widow of Cheurlet damages against Dutheuil, who had killed her husband in a duel. It applied the same principles in another case: and an appeal being made at the Court of Cassation, the sentence was confirmed. The trial of young Sivoy for killing M. Durepane in a duel, has occupied the Assize Court of Paris for many days, and it terminated on Sunday, by a verdict of damages to the widow.

We learn from the last Boston Recorder that the *Rev. Mason Grosvenor* was on Wednesday, the 28th of Sept. installed Minister of the Congregational Society in Sharon in this State.

Ordained as an Evangelist at Middlefield, Mass. Oct. 5, by the Mountain Association, Mr. WILLIAM A. HALLOCK, Cor. Sec. and Agent of the American Tract Society of N. Y.

Rev. Mr. HIKOCK, of Litchfield, was on Saturday last released from his pastoral charge, by the Society, to enter upon the Professorship of Didactic Theology in Hudson College, Ohio.

By investigations made for the purpose it has been ascertained that in this state, out of 29 ,000 souls, 146,000 were in the constant habit of attending church, while 6: 280 habitually absented themselves. There were 13,428 families, the heads of which absented themselves: and the result of the whole investigation led to the conclusion that one-fourth of the population neglected the sanctuary entirely; while another fourth gave only an occasional attendance.

MELANCHOLY OCCURRENCE, SEVEN LIVES LOST.—A boat containing ten colored persons was upset Hempstead Harbor, L. I. on Saturday afternoon last, and sad to relate, all on board, except three, perished!. These unfortunate men had twice before during the day crossed from Cow Neck to the grog shop on the opposite side of the harbor, to purchase rum, and were proceeding on the same errand a third time, when this sad accident happened. The boat was at the time close by the shore—there was very little wind, and all were good swimmers, but were so intoxicated with liquor previously furnished them, that they sank into a watery grave before any assistance could be furnished them.

A Smyrna paper states that while the plague was stationary in that city, and had much abated at Metelin, it was raging dreadfully at Adramitty and along the coast of Troy. At Vira, 12 hours from Gallipoli, almost the whole population, comprising 3,000 or 4000 souls had been swept down by the disease. Only the governor and about 20 individuals escaped the contagion, and took refuge in Gallipoli.

From the same source we derive the following account of the remarkable destruction of locusts, by order of Ibraham Pacha, in Syria. In the beginning of the summer there appeared such a prodigious flight of locusts that they threatened all the crops with certain destruction. Ibraham Pacha immediately adopted a measure for the preservation of the country from the disaster which threatened it. All the population of Aleppo was put in requisition, and divided into sections, forced to go out of the city to hunt the locusts. The same thing was done in some other districts invaded by the insects. Ibraham Pacha, at the head of his troops, scouring the country, compelled every body to go to work, great and small officers and soldiers. After forty days of an uninterrupted hunt, he succeeded in delivering the country from this devastating scourge, and saving the crops. It is curious to see the immense result of this expedition. There is a statement which was drawn up by Ibraham Pacha, who caused the quantities of insects destroyed to be measured before his eyes. The following is the statement:

Locusts destroyed by the Egyptian troops in the space of 40 days	413,269	arbeds.
Do. Marrah	2,815	"
Do. by the population	9,076	"
	423,160	"

This enormous quantity is only the amount of what were destroyed by the troops and population of Aleppo; but there were besides in the villages of the Arabs and in the districts of Killis, Aintab, Hammah, Marrah and Damascus, immense quantities destroyed which were not measured. The arbeb is equal to a fraction over eight bushels.

Departure of Missionaries for Africa.—The Rev John Seys, Rev Squire Chase, and the Rev. George S. Brown, the last mentioned a colored man, sailed from New York, a few days since, for Liberia, in the schooner Portia. These gentlemen are all missionaries of the Methodist Episcopal Church.

Yale College.—The Catalogue of this year is not yet published, but we understand that the number of Undergraduates is about 410: freshman class 120. The Theological Department numbers about 75.

NOTICE.—Minister's meeting at the house of Rev. Arthur Granger in Meriden, second Tuesday in Nov., 11 o'clock A. M.

MARRIED.

In Trinity Church, Wolcott, on the 16th inst., by the Rev. Peter G. Clarke, Mr. Simeon H. Norton, to Miss Sarah Ann Hall.

At North Branford, on the 16th inst., by the Rev. Mr. Gillett, Mr. Edward A. Linsley, to Miss Mary A. Baldwin, both of North Branford.

DIED.

In this city, on the 14th inst., Harvey M., son of the late Mr. Harvey Welles, aged 14 months; on the 20th, Jane Eliza, daughter of Chas. B. Whittelsey, aged 15 months.

At Griswold, on the 15th inst., Joseph L. Coit, Esq., aged 39. He was a graduate of Yale College of the class of 1816.

Rev. Asa Messer, D. D. LL. D. and for a long period the President of Brown University, departed this life on the night of Tuesday, last week, in the 68th year of his age. He presided over Brown University from 1802, until his resignation in 1826. and conducted the affairs of the college with a success highly honorable to his talents and learning.

In Milton, Mass., on Sabbath, the 16th inst., the Rev. Samuel Gile, D. D. He was able to officiate in the morning service of the sanctuary, and in the interim of worship he died in a fit of apoplexy. Dr. Gile was born in Plaistow, N. H. July, 1780.

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